

A BRIEF VIEW
OF
PROTESTANT MISSIONS,
AMONG THE TAMULIANS

OF THE

Madras Presidency, Southern India.

JANUARY 1, 1844

MADRAS :

PRINTED BY P. R. HUNT, AMERICAN MISSION PRESS.

1844.

**NAMES OF PROTESTANT MISSIONARIES LOCATED IN THE SEVERAL
DISTRICTS OF THE MADRAS PRESIDENCY AND IN NORTH CEYLON,
ARRANGED ALPHABETICALLY.**

✚ The following abbreviations are employed for the sake of brevity.

S. P. G.	Society for Propagating the Gospel in Foreign Parts.
C. M. S.	Church Missionary Society.
W. M. S.	Wesleyan Missionary Society.
L. M. S.	London Missionary Society.
A. B. F. M.	American Board of Foreign Missions.
A. B. M.	American Baptist Mission.
F. C. S. M.	Free Church of Scotland's Mission.
G. M. S.	German Missionary Society.

Madras.

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	Rev. F. D. W. Ward, M. A.	A. B. F. M.
\	Rev. M. Winslow, M. A.	A. B. F. M.

Tanjore.

	Rev. H. Bower,	S. P. G.
	Rev. T. Brotherton, A. B.	S. P. G.
	Rev. C. Kohlhoff,	S. P. G.
	Rev. J. C. Kohlhoff,	S. P. G.
	Rev. F. H. W. Schmitz,	S. P. G.

Tranquebar.

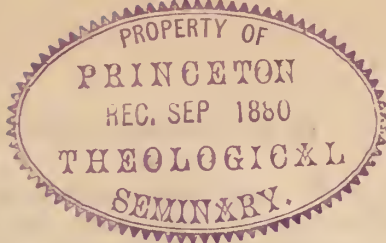
	Rev. Hendrick Corder,	G. M. S.
	Rev. Charles Ochs,	G. M. S.
	Michael Schwarz,	G. M. S.

Negapatam and Manargoody.

\	Rev. P. Batchelor,	W. M. S.
\	Rev. T. Cryer,	W. M. S.

Trichinopoly.

\	Rev. W. Hickey,	S. P. G.
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MADRAS CHRISTIAN INSTRUCTOR

AND

MISSIONARY RECORD.

Vol. I.

JANUARY, 1844.

No. 8.

TO THE EDITORS OF THE MADRAS CHRISTIAN INSTRUCTOR.

DEAR BRETHREN,—In compliance with your kind request, and in answer to the expressed wishes of others who were present on the occasion, I send to you, for insertion in the "Instructor," the Historical and Statistical parts of my Address recently delivered at the Scotch Kirk. The article is prepared with great care as to accuracy of statements; the information having been generously afforded by friends with whom I have corresponded, and gathered from the last Reports of the several societies whose agents occupy this part of the missionary field. It may be thought that the picture is *too bright*. My object has been to say all that truth will allow of an *encouraging* nature. If any individual be disposed to hold up to public view the other and darker side, no one surely can object. I can only wish that your readers may be as much gratified with perusing as I have been with collating and recording these proofs of God's merciful interposition in behalf of this idolatrous nation. If that object be secured, neither their time nor my labour will have been expended in vain.

Yours truly,

F. D. W. WARD.

ON MISSIONARY ENCOURAGEMENTS IN SOUTHERN INDIA.

The Historical and Statistical parts of a Missionary Address, delivered in the Scotch Kirk on the evening of October 3, 1843.

BY THE REV. F. D. W. WARD, M. A. AMERICAN MISSIONARY.

HAD I selected as the theme of my remarks this evening a subject the opposite of that I have chosen, the task of its discussion would be comparatively light. Did I suppose it would be for general interest, or practical benefit, to hold up to your view the *dark* rather than the *bright* side of the picture—

to dwell on the *discouraging* rather than the *encouraging* features of the missionary cause in this part of India, I should be able to occupy the time usually allotted to an exercise like the present, with but little effort in arranging appropriate arguments and facts. That the picture has a dark side is but too painfully true; and I am far from saying that its presentation is at all times undesirable and injurious. It is a truth to which we cannot close our eyes, that *visible success*, answering to anticipations early formed and fondly cherished, has not attended efforts long and laboriously made, to turn the minds and hearts of this people from an attachment to their vain philosophy, and senseless idols, and superstitious rites and ceremonies, to a reception and practice of the "truth as it is in Jesus." But dark and melancholy though the prospect be, I cannot think that there is nought to cheer and encourage. Facts, numerous and undeniable, are against the gloomy conclusion of the disappointed Abbé, "That God has predestinated the Hindús to eternal reprobation, and that there is no human possibility of converting them to any sect of Christianity." Did the writer mean to place the *human* in opposition to the *Divine* possibility, then would there be no objection to his conclusion; but we understand him to mean that man *cannot* and God *will not* convert the Hindús, and that therefore their state is hopeless; they being beyond the pale of His mercy, and doomed to feel the weight of His eternal displeasure. Sad conclusion! But is it true? We answer without hesitancy, *it is not!* We believe that this land is not wholly forsaken of God, but that He still careth for it, and that as He has *partially*, so He will yet *extensively*, yea *universally*, water it with the dews of His grace; that "the wilderness and solitary place shall be glad, and the desert shall rejoice and blossom as the rose."

That our faith may be strengthened, and our hearts encouraged, let us this evening take an imaginary tour through the Tamil Missionary Stations south of this Presidency, and learn as far as we can what has been done, and what is now in progress for the spiritual benefit of the people. Let us ascertain also what views are entertained by the missionaries themselves of their present position and future prospects.

While thus journeying, it may be well for us to keep before our minds *two important considerations*. The first of which is, that Christianity, in its aggressive movements upon the Hindús of this Presidency, has obstacles to contend with of an extraordinary character; I mean such as it has not been called upon to encounter in any country where it has obtained a firm footing. These are, the *language, caste, deep laid and long cherished errors in theology, ethics and philosophy, and false views of Christianity*. Did time allow I might dwell upon each of these, and show that while Christianity in South India possesses a great advantage in the protection of an enlightened Christian government, as also the general countenance of those who occupy positions of influence and power, it has *disadvantages* in the several points named; that did not oppose it in the Islands of the South Sea, in Africa, in the West Indies, or among the tribes of the North American Indians. Slower progress, in view of these obstacles, must be looked for here than in those lands. And again let us remember that the Spirit of the Lord, to whose regenerating and sanctifying influences we are indebted for all the good that ever has been or ever can be effected, acts, as a general rule, through that divinely appointed medium, the *truth as it is revealed in the Gospel*. Wherever we see that truth withheld, the prospect darkens, "My people perish for lack of knowledge"—"Sanctify them through thy truth, thy word is truth." On the other hand when we see truth making progress, gaining a lodgement in the minds and memories of the people, hope revives, faith strengthens, and the ear is open with ardent expectation to hear the sigh of the convicted and the song of the converted soul. Before the sower is allowed to scatter the seed, we do not look for a harvest, no not for a leaf or shoot; but where that seed is broad-cast, though much may fall by the way-side, or on the rock, or among thorns, yet we confidently believe that a few grains at least, and it may be that many, will fall on good ground and bring forth fruit.

Having gone forth on our tour of observation, we arrive first at *Tanjore*, the oldest mission station (Tranquebar, which is now almost vacant, excepted) in Southern India. This mission was established by the Rev. C. F. Schwartz in the year 1773. During fifty years its limits were very extensive, reaching even to

Tinnevely. But these out-stations having been formed into separate missions, Tanjore city and the immediately adjoining villages, are to be considered alone. Here we find the oldest European, and the oldest Native ministers in Southern India—the Rev. J. H. Kohlhoff, now in his 82d year, and the Rev. Gnānapragasam, (ordained by Mr. Schwartz) now in the 94th year of his age. Inquiring as to the state of Christianity, we find that there are in Tanjore city 1,077 Protestant Christians—a seminary for the training of Native catechists and schoolmasters—an orphan school for Native Christian children, 120 in number—three schools in the fort for heathen children, and various other schools in the suburbs of the city. There are also belonging to this station six country village circles, the first has ten villages—the second, four—the third, twelve—the fourth, eight—the fifth, eight—the sixth, three—most of which are now under efficient superintendence. The total number of souls belonging to the Tanjore Mission, who are baptized, amounts to 3,261. The recent arrangement whereby different villages and schools have been apportioned off to different missionaries, who live in their midst (as is the case in Tinnevely) instead of being left to the general superintendence of missionaries stationed in Tanjore city, promises the most happy results. Discouragements are felt and expressed, while at the same time, in the language of one who resides in Tanjore city, “the kingdom of Christ is evidently progressing in our midst.”

Leaving Tanjore we must stop for a little time at *Negapatam*. Here we find a missionary of the Wesleyan Society, devoted to a variety of duties in the Native and the English languages; a head Native school containing at present 15 youths in course of instruction for usefulness in the church—the same institution having already furnished six Native young men who are now in the employment of the mission—an English school of 45 lads, a part of whom are Brahmins; a Native girls' school of 70 children, 12 of whom are boarders; a Sabbath school attended by about 80 children, some of whom are heathens; and a number of free schools, in all of which the Scriptures are mainly taught. These institutions, together with an English service on Sabbath evening, four Tamil services on the Lord's day, and preaching weekly among the

villages, engage the attention of the missionary and his Native assistant.

Calling at *Manargoody* and *Melnattam* we find a missionary of the same denomination who will point us to 12 schools under his direction, containing about 425 pupils, who attend upon the means of instruction with gratifying punctuality and diligence. He will tell us that "the congregations to which the word of eternal life has been preached have been well attended and not without good effect upon some;" and finally we shall hear from him this significant language; "when land is first brought under cultivation its produce may be but little, but that very cultivation prepares it for yielding a greater increase; thus though our present visible success may be but small, yet we are led to believe that the present means employed are preparing the way for more effective cultivation."

Passing farther south we come to *Trichinopoly*. Here we meet with a missionary of the "Gospel Propagation Society," who will inform us that his station includes a congregation of 250 adults and 127 children; that two services in Tamil are held on Sundays, and two on week days; that the attendance on Sabbath mornings is on an average 185, and the number of communicants 50; and that he is happy in being able to say that he has received much encouragement in his ministrations among the members of his congregations and the people—there being but few in that large town and its suburbs, who are not to some extent acquainted with Christianity.

Soon after leaving Trichinopoly we enter the extensive, populous and fruitful district of *Madura*. Here we will make a brief pause. Ten years since there was not a European missionary resident in that district. At that period such was the feeling towards Christianity and its promulgators, that when the senior member of the American Mission, soon after his arrival in the city of Madura in 1836, attempted to address an assembly of people on *education*, he was so boisterously and violently opposed, that he was compelled to stop his discourse, and flee to his dwelling for protection from the populace. For a considerable period nothing could be done, so strong was the opposition, and so determined were the priesthood that Christianity should gain no footing there. Reports of a kind that would excite a

smile at their absurdity, did they not pain us by their falsehood, were industriously circulated, as to the *motives* that induced the missionaries to enter the district, and the object they hoped to secure. But now how changed! In that capacious room—an apartment of the palace of the ancient King Trimilanaig—where on the occasion mentioned the missionary was silenced and driven by the mob to his dwelling, I have seen assembled at one time 1,000 pupils under the daily care of the same missionary, who were then being examined in the Bible and connected branches of study, and this in the presence of the English residents, and the most respectable and influential Natives of the city. Without dwelling upon facts which passed under my own observation while a member of that mission, I would notice its present state as given in the last report. There are five large stations connected with the American Mission, and three stations (one only occupied by an English missionary) connected with the S. P. G. F. P. At the five stations there are erected commodious and neat edifices for religious worship. There are under instruction,

In the Seminary, in which board and clothing			
as well as education are gratuitous,	-	-	33 Pupils.
4 Boys' Free Boarding Schools,	-	-	134
2 Girls' do. do.	-	-	31
2 English Day Schools,	-	-	120
85 Free Tamil Boys' Schools,	-	-	3453
7 do. do. Girls' do.	-	-	200
Of those who can read and are daily studying			
and committing to memory the Bible,	-	-	2000

There are about 80 members in all the churches.

A letter I have lately received from an esteemed friend at Dindigul contains this statement: "On an average there have been during the past six years 20 schools and 500 scholars. Our boarding and select schools now contain 80 more, who are under the immediate watch of the missionary; and of all these it may be affirmed that they have at least the leading facts and doctrines of Christianity lodged in their memories. Granting that our schools retain their scholars but three years, then here are 1,000 children gone forth with a knowledge of the elements of that

Gospel which is the power of God unto salvation to all that believe; and however this may be buried up in the rubbish and obscured by the gross darkness of heathenism, yet simply looking at these facts, and remembering the Divine assurance, that the word of God shall not return void, I see ample room for encouragement."

Another member of that mission stationed at Sivagunga says, "Five years since, as I passed through this place I could not get a boy to come near enough to receive a tract or even a small copper coin. Now we have 250 who come to our house to be examined in their studies, and within a few months past 28 girls, from heathen families, have been admitted into the free schools."

Leaving Madura we next enter the well known and deeply interesting district of *Tinnevely*, a section of country celebrated in Christendom, as that in which Christianity has won some bright trophies, and as being the residence of one of the ablest and most devoted and most successful of modern missionaries. To name him were unnecessary. The means set on foot by that devoted labourer, and his colleagues, were eminently blessed even in their day; nor have they been allowed to remain ineffective in the hands of those who have succeeded them in the missionary office. The missions in the district are now in charge of missionaries connected with the C. M. Society, and the S. P. G. F. P. Of the former there are eight, and of the latter five. The united statistics as near as I can obtain them are as follows:

Villages under Christian direction,	-	-	-	445
Baptized persons,	-	-	-	12,000
Number of Schools,	-	-	-	180
Youth under instruction, (<i>of both sexes,</i>)	-	-	-	6,000

There are also many thousands of persons, who though not baptized, are in a course of instruction and preparation for the reception of that ordinance. These are termed catechumens, of these the number is not far from 20,000. To suppose that all thus connected with the church are devout, spiritually minded Christians, were to deceive ourselves. Such an idea is not entertained by the missionaries; but it would be equally self-deceptive and injurious to deny that a happy reforma-

tion has been effected and is still in progress in that district. One who has lately passed some weeks, surveying carefully those stations, remarked to me but a few days since, that ‘language could hardly describe the blessed change there in progress. Heathenism is evidently on the decline, and the time is apparently near when the whole agricultural population will be evangelized.’

We must not leave this region without calling at *Nagercoil* and *Neyoor*, where we shall hear from missionaries of the London Missionary Society accounts that will rejoice our hearts and constrain us to exclaim, “*what wonders God hath wrought.*” I have been a delighted hearer from the lips of one of the oldest members of the former mission—one who for twenty years has not been at any one time more than 100 miles from his station—glowing accounts of the changes that have transpired since he was first sent to that spiritually desolate region. Where all was a waste wilderness, now are to be seen gardens of the Lord with many trees of Jehovah’s planting, bearing plentiful and rich fruit. At *Nagercoil* we shall be informed that there are under the direction of the missionaries of the London Missionary Society,

Congregations,	-	-	-	-	-	-	-	-	70
Villages,	-	-	-	-	-	-	-	-	219
Families,	-	-	-	-	-	-	-	-	2370
Individuals,	-	-	-	-	-	-	-	-	7212
Church Members,	-	-	-	-	-	-	-	-	318
Candidates for Baptism,	-	-	-	-	-	-	-	-	94
Members of Bible Classes,	-	-	-	-	-	-	-	-	636
Schools for Boys,	-	-	-	-	-	-	-	-	103
Scholars,	-	-	-	-	-	-	-	-	4375
Schools for Girls,	-	-	-	-	-	-	-	-	29
Scholars,	-	-	-	-	-	-	-	-	757

The missionaries speak of themselves as much encouraged in their work. Much attention is given to schools, to Bible classes and regular visits to the village congregations, and they are allowed to reap the fruit of their labours in witnessing a gradual increase of intelligent and active piety in the church.

Had we time to traverse the whole of the Travancore district, we should find it pleasant to visit Trivandrum, Quilon, Aleppie, Cochin and Trichoor, at which places we should meet with

the agents of three English Missionary Societies diligently employed in communicating Divine truth.

Turning our faces northward we at length reach *Coimbatore* where we find two missionaries of the L. M. Society labouring abundantly in preaching, in schools containing 763 scholars, and in extensive itineracy; the church contains 23 members, exclusive of mission families, "many of whom are evidently increasing in grace and love." Connected with this centre station are six *out-stations*, at which Native teachers are placed, and from which truth, as spoken by the living preacher, and as contained in the Bible and in Tracts, goes forth far and wide.

Returning by the way of *Salem*, we find the missionary of that station, also an agent of the London Missionary Society. reporting, as connected with his Orphan Boarding and Day Schools, 800 *pupils*; and, though meeting with no little to try his patience and exercise his faith, *faint yet pursuing*. In a letter lately received from him he uses the following language, "In this place there are some, I am thankful to say, who love the Lord in sincerity; who are, I trust, truly converted, and who walk steadily in the narrow way that leadeth to eternal life. Some of my Native assistants are pious, active and successful in bringing a few persons out of heathen darkness to the blessed light of the Gospel. Most of the people in connection with my church evince love and zeal for the Lord's cause. They try hard to collect something for the Bible and Tract Societies, as also for the Native Philanthropic Society, established among us. The children of our Orphan Boarding Schools give every pice they obtain, voluntarily to the above Societies. They have made a great effort to send a donation to China, for which purpose they had determined to give up their breakfast every morning, which however we reduced to once a week to prevent their injuring their health."

The last places, we will visit this evening, are *Combaconum*, *Myavaram* and *Cuddalore*, which lie in the direct route to Tanjore, but were passed by on our downward tour as we wished to call first at the oldest station. At *Combaconum* we find two devoted missionaries—one in connection with the Gospel Propagation, and the other the London Missionary Society. I must omit details as to the former and only remark of the latter, that

he presents to us a view of his *Native church and congregation*, of his *stated Divine Services* (20 during each week), of the *Bazaar and street preaching* which is constant, of his *country preaching* which is extensive, and has led to the distribution of upward of 10,000 Tamil, Telugu, and Hindustani Tracts, and about 2,000 single Gospels and portions of the Scripture during the year is full of interest. At *Mayaveram* we find an agent of the Church Missionary Society having under his care a Native church, containing twenty communicants and forty baptized persons, five schools, connected with which are two hundred and four pupils. At *Cuddalore* we meet with a missionary under the direction of the S. P. G. F. P. who, amid many discouragements, is devoting his time to the spiritual benefit of those around him.

Passing through the *Tondiman Rajah's dominions* we meet with the agents of the Indian Missionary Society, who have in charge seven stations, the largest and most important of which is Poodocottah, which is in care of John David Pillay, formerly connected with Mr. Rhenius at Palamecottah. The attendance on the preaching of the word at the several stations is very cheering, and there are forty-six regular communicants. There are five schools in connection with the mission, at which there is an average attendance of thirty children.

Having returned to the city of our residence, it may not be amiss to cast a glance around and rapidly survey what is here in progress. Madras is occupied by the missionaries of six societies—fifteen in number—thirteen of whom are devoted, as their main pursuit, to the instruction of the Natives either by teaching in English, or preaching in the vernacular languages, and two are pastors of English congregations. The whole number of Native communicants is three hundred and thirty. The number of youth of both sexes, under Christian instruction, two thousand; seven Native young men are in a course of study for the ministry. Through the medium of schools, of Bibles and Tracts distributed by catechists and at the dwellings of the missionaries, and especially through the Gospel declared from the pulpit on the Sabbath and other occasions, a vast amount of truth is brought before the Native mind; but who of us will not say that this city demands, and has a right to far more of missionary strength than has yet been granted to it.

We have thus visited 20 missionary fields. We meet with 50 European missionaries, not far from 800 schools, containing not less than 30,000 pupils; thousands are *recorded* as the disciples of Christ, many of whom “adorn the doctrine of God our Saviour.” The Scriptures and Christian books are gaining an extensive circulation, by whose pages and by the voice of the living teacher, *truth*, which through the Spirit is mighty to the pulling down of the strongholds of error and sin, is going forth conquering and to conquer!

Had we time to take a short excursion west and northward, we should find it truly pleasant to visit Chittoor, Bangalore, Nellore, and Bellary, where missionaries of several societies are vigorously employed in disseminating Divine truth. This, however, we cannot for want of time do, and besides this we contemplated a view of *Tamil* missions only.

What impression does such a tour of observation leave upon our minds? Is any one disposed to say, “all this is very fair, but how many of these professed Christians are spiritual minded and devoted to the cause of their Redeemer?” I reply, *many*, without doubt, are *not*. Of many it can be said “ye have a name to live and *are dead*. Ye have been baptized with *water*, but never with the *Spirit*.” But making large allowances for hypocrites and self-deceivers, the list is still *long* of those who—in the opinion of judicious pastors who watch them from day to day—give evidence that they live a life of faith, and bring forth fruits meet for repentance. Every missionary can point to a *few* and some to *many*, who feel the obligation to “*glorify God in their bodies and their spirits*.”

They have not the energy, the enterprise, the boldness of a European—and why? not, *as a matter of course*, because their “*hearts are not right in the sight of God*.” Effeminacy is natural to the Hindú, and it would be unwise to expect in him the same traits that we look for in the inhabitant of a temperate region.

Making all possible deductions, enough remains, Christian friends, to excite our gratitude, to awaken encouragement, and to constrain us to labour and pray in hope.

It is a cause of grief that the number of missionaries in this Presidency is so *small*, compared with the wants of its crowded population. It is a source of regret that so few are able to

communicate religious truth to the people in their own tongue with readiness and power. It is a cause of sorrow that a Rhenius, a Knight, a Reid, a Smith, a Müller, and others, are called away in the midst of growing usefulness; and that so many are compelled from a failure of health to seek a more salubrious clime. It is a cause of lamentation that the members of the *Native church* are so defective in knowledge, and in disinterested devotion to God. It is a source of pain that caste, with its withering influence, is still in the Native church, and that many who ought to be *free men in Christ*, are in bondage to heathen superstitions and unchristian observances of "times and seasons." When we consider these things, we grieve, we mourn. But, on the other hand, when we compare Southern India *now*, with its state thirty years ago; when we contemplate the interest felt in its behalf by the Christians of Great Britain and America; when we view the array of means now in efficient operation; when we consider the change of feeling and action in many of those who are in the high places of power and influence,—when these things gain our attention, the prospect brightens, hope revives; and while we pray "*Lord, revive thy work*," we confidently await His speedy appearance, who is "God over all, blessed forever." "Even so, come, Lord Jesus!"

Madura.

Rev. J. K. Best,	S. P. G.
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Rev. N. M. Crane,	A. B. F. M.
Rev. R. O. Dwight,	A. B. F. M.
Rev. J. J. Lawrence, M.A.	A. B. F. M.
Rev. C. F. Muzzy,	A. B. F. M.
Mr. A. North,	A. B. F. M.
Rev. W. Tracy, M. A.	A. B. F. M.

Tinnevely.

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Rev. R. Caldwell, A. B.	S. P. G.
Rev. A. F. Cammerer,	S. P. G.
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Rev. J. Dewasagayam,	C. M. S.
Rev. G. Y. Heyne,	S. P. G.
Rev. S. Hobbs,	C. M. S.
Rev. H. Hobbs,	C. M. S.
Rev. C. E. McLeod,	S. P. G.
Rev. G. Pettitt,	C. M. S.
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Rev. P. P. Schaffter,	C. M. S.
Rev. J. Thomas,	C. M. S.
Rev. J. T. Tucker,	C. M. S.

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Rev. B. Bailey,	C. M. S.
Rev. H. Baker,	C. M. S.
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Rev. C. Mault,	L. M. S.
Rev. C. Mead,	L. M. S.
Rev. J. T. Pattison,	L. M. S.
Rev. J. Peet,	C. M. S.
Rev. J. Russell,	L. M. S.
Rev. J. C. Thomson,	L. M. S.
Rev. J. Whitehouse,	L. M. S.

Coimbatore.

Rev. W. B. Addis,	L. M. S.
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Salem.

Rev. J. M. Lechler,	L. M. S.
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Combaconum.

Rev. V. D. Coombes,	S. P. G.
Rev. J. E. Nimmo,	L. M. S.

Mayaveram.

Mr. J. C. Taylor,	C. M. S.
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Cuddalore.

Rev. J. Guest,	S. P. G.
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Bangalore.

✓ Rev. E. Crisp,	L. M. S.
✓ Rev. J. Garrett,	W. M. S.
Rev. T. Haswell,	W. M. S.
Rev. J. A. Regal,	L. M. S.
Rev. B. Rice,	L. M. S.
Rev. J. Sewell,	L. M. S.

Bellary.

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Rev. W. Thompson,	L. M. S.
✓ Rev. J. S. Wardlaw, M. A.	L. M. S.

Mysore.

Rev. C. Campbell,	L. M. S.
Mr. P. J. Jelly,	L. M. S.
Rev. M. T. Male,	W. M. S.

Masulipatam.

✓ Rev. R. T. Noble,	C. M. S.
✓ Rev. H. W. Fox,	C. M. S.

Vizagapatam.

Rev. W. Dawson,	L. M. S.
Rev. J. Gordon,	L. M. S.
Rev. J. Hay, M. A.	L. M. S.
Rev. R. D. Johnston,	L. M. S.
✓ Rev. E. Porter,	L. M. S.

Nellore.

✓ Rev. S. S. Day,	A. B. M.
✓ Rev. J. VanHousen,	A. B. M.

Jaffna District, North Ceylon.

✓ Rev. W. Adley,	C. M. S.
— Rev. G. H. Apthorp,	A. B. F. M.
Rev. E. Cope,	A. B. F. M.
— Rev. J. R. Eckard,	A. B. F. M.
✓ Rev. J. Johnston,	C. M. S.
Rev. B. C. Meigs,	A. B. F. M.
Mr. F. S. Minor,	A. B. F. M.
✓ Rev. P. Percival,	W. M. S.
✓ Rev. D. Poor,	A. B. F. M.
Rev. J. C. Smith,	A. B. F. M.
— Rev. L. Spanlding,	A. B. F. M.
Dr. N. Ward,	A. B. F. M.
Rev. S. Whittlesey,	A. B. F. M.
— Rev. R. Wyman,	A. B. F. M.

Note.—Since writing the within article, I have had the pleasure of meeting one of the German Missionaries from Tranquebar, who informs me that there are 1200 nominal Christians in that district, and 15 Schools in operation, containing about 500 pupils. He speaks discouragingly of the state of vital godliness in the Native Church.

Note.—The limited time allowed for the address forbade my bringing to notice the Missionary Stations of the American Board and other Societies in Jaffna, Ceylon. For nearly thirty years Missionary operations have been there prosecuted with zeal, energy and eminent success. *Many* have been brought to a saving knowledge of the truth, and many have died with a song of triumph on their lips.